

straight for the basal half and then downward, as shewn in the figure cited. Any one accustomed only to the sight of European or humpless calves at play, cannot but feel some surprise, at first, on witnessing the mode in which the humped species carries its tail ; and the propensity of a humped calf to run thus before or beside a horse in harness, and to accompany it for a considerable distance along the road, is a fact of daily observation in this country.

(*To be continued.*)

Literary Intelligence.

The Aynuhi 'Bukht' *آینه بخت* is a work which is not, at all events under this title, mentioned in Elliott's Historians. Mr. E. C. Bayley has sent us a copy of the Preface and conclusion of a MS. of it, which has come into his possession. Its author is Bukhtawur Khan, and its date of composition A. H. 1127. The writer brings down the history of the Moghul dynasty from Baber to Aurungzeeb, but we have not yet ascertained from what materials he has drawn his narrative—nor indeed who he was. A copy of the work is being made for the Society's Library.

The following extract from a letter from Lucknow promises information of great interest from perhaps the most classical spot in India.

"Rajah Man Singh has drawn up an account of the divisions of ancient Ajoodhia which I have asked him to give to the Society. He says there were three, viz. "Poorub Rasht," "Puchim Rasht" and "Uttur KOSALA!" The latter being the modern *Gonda Boraitch*.

He declares also that there were eventually two Buddhist kingdoms which sprang up on the decline of the Ajoodhia Raj—one of

these was at "Sahet Mahet," where he says there are a tope and ruins between Ekowna and Bulrampore. The other kingdom was at Benares—they sprang he declares from the Mourya line of Palibothra.

The most celebrated king of the Sahet Mahet race was "Sohil Deo" slain by Syud Salar, the celebrated general of Mahmood of Ghuzni. The last was "Ram Deo" who fell in battle with Mahomed Ghori three generations later.

He has too given me a hint. He says the copper coins with Lion reverses belong to *Ajoodhia*, the bull and cock coins to Sahet Mahet (king's titles "Mittra and Deo" both) and the Benares kings he says had a trisul as their symbol.

He has given me also an account of a tope near Sultanpore.

Further more he says that in building Sañkatá Ghat at Benares a "lath" larger than that at Allahabad was dug up, but that the barbarians chipped off the letters, and built it into the foundations where it still exists and is visible.

He promises to send me two inscriptions or rather manuscripts in modern Sanscrit, and I have ordered for him a transcript in large letters of Thomas' comparative table of the Devanagari."

We are glad to find that there is a prospect of Dr. Sprenger's carrying out his project of publishing Maqdisiy in the Bibliotheca Indica. It will be remembered that he proposed this undertaking when in Syria in 1854, (See Journal, Vol. XXIV. p. 47,) and that the Society closed with the offer at its meeting in May, 1855, but that on Dr. S.'s return to India he found the Oriental Fund so reduced in resources as to render it unadvisable to proceed with the publication. The subject dropped, and in the following year Dr. S. left the country. He now renews his offer from Berne, and we earnestly hope that the arrangements now being made to give effect to it will be successful.

The following is extracted from a letter from Professor Wright of Dublin to Dr. W. N. Lees, dated March 19th, 1860.

Just now the Government and the mass of the people (led by Trevelyan, Monier Williams, &c.) are possessed with a rage for Romanizing the Oriental characters, and anglicizing the Hindu races, and what not, the result of which, so far as I can see, is, that Oriental learning will sink among us still lower than it is, that we shall have lots of bad Hindustani translations of English books, and that the native literature, which is really useful in a *historical* point of view at least, will be utterly neglected. Your Asiatic Society must bestir itself and try to save what it can. For myself, I am working at the 2nd vol. of the Arabic Grammar, and after that, I shall probably edit a reading book with a complete glossary. Besides, I have on hand, an English Hindustani Dictionary, which I am compiling from my own reading and the best published sources I can get. Have you seen Ahlwardt's onslaught on the fame of Von Hammer, entitled "Chalefelahmar's Qasside von W. Ahlwardt, Greifswald, 1859"—a good book, as is also his edition of an historical work with the title "El Fachri, Geschichte der islamischen Reiche...von Ibn Etthiq-thaqa...von W. Ahlwardt, Gotha, 1860." Further there is the 9th fasciculus of Juynboll's *مرآة الاطلاع* containing the introduction and the notes to the first 2 fasciculi (588 pp. and cviii. pp.)...Vüller's Persian Lexicon goes on slowly,—I have seen 6 fasciculi in 8 parts as far as *قيوند*....Possibly you may not have seen Chwolson "uber die Ueberreste der altbabylonischen Literatur in Arabischen Uebersetzungen," a most extraordinary work and very interesting, if one could only believe it all. Yet Chwolson is a good and cautious scholar (as his "Ssabier in d. Ssabismus" shows), and has studied this particular branch of the Arabian literature more than any man alive. The chief work is the *Agricultura Nabathæorum* (الفلاحة) along with the translations by *ابن وحشية* (النبطية).

A letter from Dr. Sprenger dated last October, an extract from which is published in the last No. of the Zeitschrift, announces the result of his examination of the MS. of Wákidy's Mugháziy in the British Museum. Though an imperfect one, this MS. contains a third more of matter than the text published in our Bibliotheca by

M. Von Kremer. It is to be hoped that Dr. Sprenger, who has for the furtherance of his own Biography made a copy of the additional matter, will enable our Philological Committee to bring out a 4th or Supplementary Fasciculus of M. Von Kremer's edition.

Extract from a letter from Professor Holmboe, Christiania, to Baboo Rajendralal Mittra.

"Dans la dernière mémoire,* j' ai démontré que deux médailles d' or qui ont été découvertes dans deux tombeaux payens en Norvège, ont des types et des légendes, qui sont des imitations de médailles Ariennes. J'y ai encore prouvé, qu' un grand nombre de bractéats (lames avec empreintes à l'un des cotés) d' or ont emprunté leurs types de représentations de Siva ou de Doúrgâ de la mythologie Indienne. Comparez par exemple la position du bœuf sur le bracteat scandinave No. 7 de ma planche I. avec le bœuf des sculptures de Mandore et de Java sur ma pl. II. Et les croix mystiques qu' on voit si souvent au commencement ou à la fin des inscriptions anciennes de l' Inde se présentent sur une vingtaine des bractéats surnommés. A la page 201 j' ai encore comparé d' autres symboles, qui se voient moins souvent sur nos bractéats, et qui se trouvent également sur des médailles de l' Afghanistan et de l' Inde."

* In the last No. of the Transactions of the Christiania Society.



Secretaries, The. 1861. "Literary Intelligence." *The journal of the Asiatic Society of Bengal* 29(III), 306–309.

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